



CURSORY REFLECTIONS,

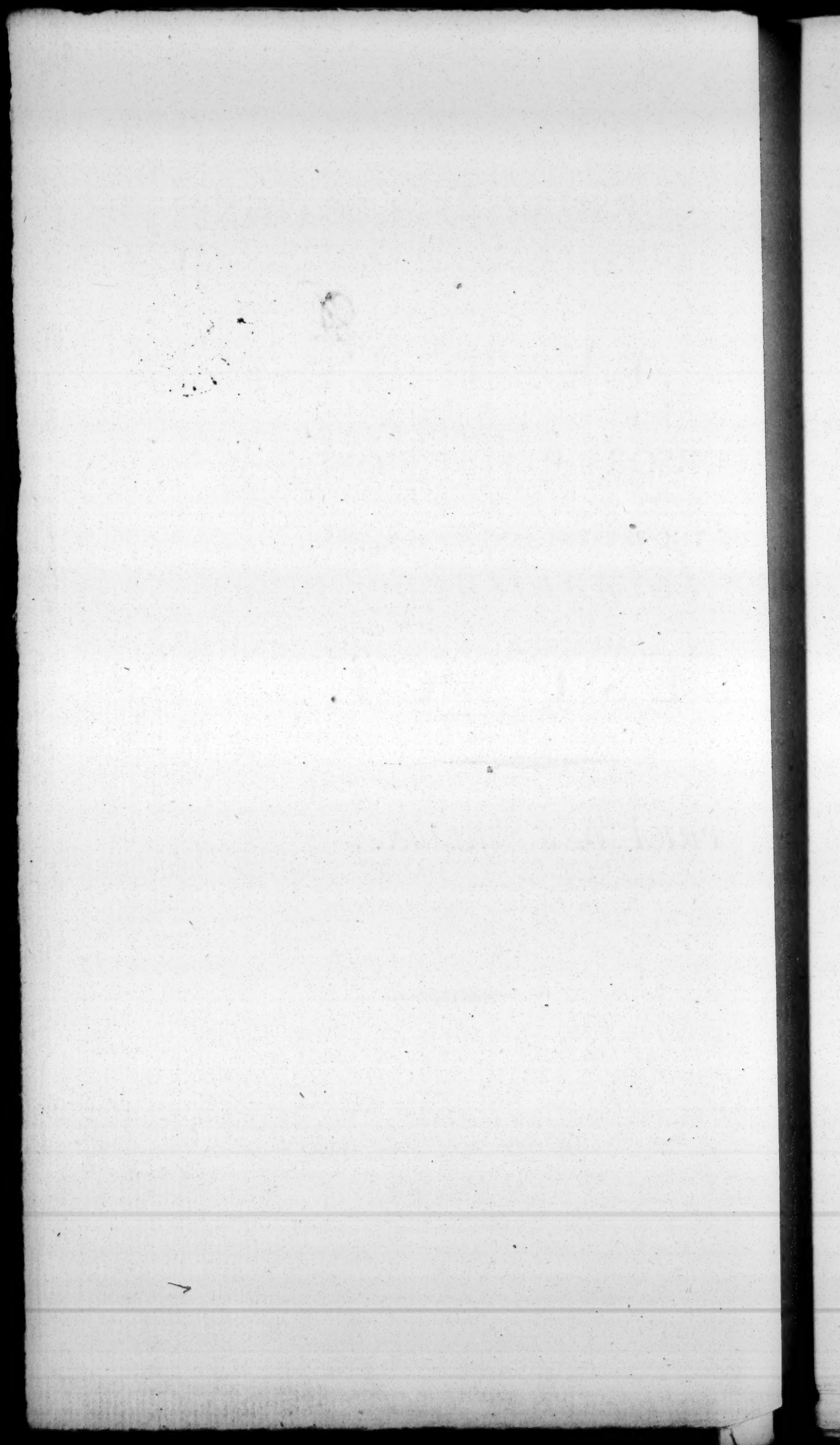
ON THE PRESENT INTENDED REPEAL

OF THE

TEST ACT.



PRICE ONE SHILLING.



4

CURSORY REFLECTIONS,

ON THE PRESENT INTENDED REPEAL

OF THE

TEST ACT.

ADDRESSED TO THE

MEMBERS OF A CERTAIN MEETING,

FRIENDS TO THE

ESTABLISHED CHURCH.

BY A MEMBER OF THE SAME CHURCH.

O quis, quis volet impias
Cædes, & Rabiem tollere civicam:
Si quæret Pater urbium
Subscribi Statuis; indomitam audeat
Refraenare licentiam,
Clarus post genitis: quatenus, heu nefas!
Virtutem incolumem odimus,
Sublatam ex oculis quærimus invidi.
Quid tristes Querimonix,
Si non supplicio Culpa reciditur?
Quid Leges sine moribus
Vanæ Proficiunt.

HOR.

PRINTED FOR, AND SOLD BY JAMES EVANS,
PATER-NOSTER-ROW, LONDON; AND MAY BE
HAD OF J. SMITH, NEWCASTLE; J. POOLE,
CHESTER; J. DREWRY, DERBY; JOSEPH
SMART, WOLVERHAMPTON; THO. PEARSON,
AND M. SWINNEY, BIRMINGHAM.

M, DCC, XC.

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CURSORY REFLECTIONS,

ON THE

PRESENT INTENDED REPEAL

OF THE

T E S T A C T.

February the 10th. 1790.

GENTLEMEN,

YESTERDAY, I received with
inexpressible pleasure, a Sum-
mons to attend a Meeting of the
staunch Friends to the established
Church; and if I had not been
much indisposed, I should think it
as much my *Duty* to attend and *speak*
against, as I deem it a pleasure, now,
to write my Sentiments upon the alarm-
ing Attempt of the Dissenters, to get
a Repeal of *the very* * *Act*, by which
the

* The Corporation and Test Acts secure both our civil
and religious Liberties. (See Blackstone, Vol. 4. P. 439.)

the Church and State, (for upwards of a Century,) have been kept from those Convulsions, which had once nearly Shaken down the Pillars of both.

It must appear strange to any one, so little acquainted with State Matters as myself, (tho' I am as well convinced of the Purity of the Protestant Religion as the wisest) how a Bill, replete with such Danger, should carry along with it the smallest Shadow of success. But I sincerely hope, "when the Child is brought to the Birth" (before the House of Commons) "that there may be *no Strength to bring forth*:" for I am thoroughly persuaded that there is no Member in it, if he viewed the Repeal in the dreadful Light I do, but what would say to any one of his Colleagues
who

who supported it, as Tertullian said to Scapula,

“Parce Carthagini, si non tibi.”

This is the proper Period to shew our Zeal for the Protestant Religion, and our Regard for the present Establishment. Christianity never shines with more Lustre, than when under the Apprehension of Persecution; “Nauclerum Tempestas, Christianum Persecutio Probat.”

And God grant that our Cause may be supported with a becoming and Christian Spirit by the Nobility, and all others of elevated Stations and Characters throughout this County, as well as by the Clergy in general.

The Example of various very respectable Characters in other Counties, will, I hope, continue to animate

us

us in a Support and Defence of our Religion, equal to its Importance ; for they who have ever been favourable to the present Scheme of the Dissenters, must have been as ignorant of the English History, as they are blind and inattentive to their own future Security and Happiness.

The Clergy have in times past suffered much in Defence of the Protestant Religion, and the established Government of these Kingdoms ; and actuated by the same Spirit of Truth and Loyalty, may they ever be amongst the first that shall oppose any Experiments or Innovations dangerous to the *Church* or *State*, though at the Hazard, or even the Expence of their Lives ! For it is better to *die*, in a *good Cause*, than to *prosper* in a *bad one*. The dissenting Party seem to get more determined and resolute than

I should have suspected, had I not read one or two of their inflammatory Pamphlets: And I am sorry to see in one, that the present Distractions of the Continent should supply them with an *Assemblage* of *national*, or rather, *unnatural* Hints, in favour of their doing unreasonable, and unconstitutional Mischiefs.

The Dissenters seem to have, *already*, as much Power as is consistent with the safety of the Commonwealth; and, in my poor Opinion, an Enlargement *of their Power*, (if I may be allowed to judge both from Reading and Reason) would only prove a melancholy and speedy diminution *of our own*.

The Wisdom of Parliament formerly stopped the rapid Torrent of dissentious Religionists from washing down their Houses; and it is
B
devoutly

devoutly to be wished that the same Stream may never break out again: for having been so many Years confined within its *proper Chanel*, it might flow with redoubled violence, and carry away in the universal Deluge, every thing dear to us from the Church, as Christians, and every thing valuable to us from the State, as a free People.

I cannot, for my own Part, conceive, if the Test Act should be repealed, how Protestant Members can sit in Parliament with Men of such opposite opinions as the Dissenters; for with respect to religious Matters, “ They should all be
 “ of one Mind in an House; endeavouring to keep the unity of the
 “ Spirit in the Bond of Peace.”
 “ There is one Body, one Spirit,
 “ even as *they are called* in *one Hope*
 “ of their Calling.” But, “ When an
 House,

“ Houle, is divided against itself, it
 “ cannot possibly stand long.”

The Dissenters I presume, will
 cry down Episcopacy, and the Rites
 of the established Church. And,
 whilst one Party is building up and
 repairing the ancient Fabrick of
 Christianity, the other would be im-
 mediately for overturning it; and
 the whole stupendous Structure of
 reform'd Religion, would forever
 remain incompleat, and unfinished,
like the Tower of Babel, from the Con-
fusion of Tongues, and the Disparity of
Opinions.

“ But let us, henceforth, be no
 “ more tossed to and fro, and car-
 “ ried about with every wind of
 “ Doctrine by the Sleight of Men,
 “ and cunning Craftiness, whereby
 “ they lie in wait to deceive.”
 (Ephes. 4. 14.)

B 2

For

For what can be their Motives for having a Repeal of the Test, by which *they* as well as *ourselves*, have for so many Years enjoy'd the Sweets of Religious Liberty? Are they so elated with a preposterous Veneration for the Truths they maintain, or the Doctrine they Teach, as to set themselves upon a Level *with Protestants*? or, do they, regardless of Religion, wish to spread abroad Dissentions; to form Factions, and to make as much Havock and Confusion in the State, as the Independents did in the Reign of Charles the first; whose *loyal* Intentions were to humble the regal Power; to strip the Crown of its choicest Ornaments; and to leave the King little for his Portion, (before they led him to the Scaffold,) except the mere form and Shadow of Sovereignty. And pray let me ask, what Class of People ever voted the *Lords useless*?
The

The *Dissenters* ! Who abolished *Episcopacy* ? The *Dissenters*. Who first destroyed the *Freedom of Parliaments* ? The *Dissenters*. Who introduced the arbitrary Form of Governing by *standing Armies* ? The *Dissenters*. I have no need to enquire who *murder'd* their King ! since the Perpetrators, of this barbarous and cruel Deed, cannot escape the Recollection of the most ignorant, nor the Feelings of the most obdurate.

It is from such Days as *these* that we are to deduce the fatal Consequences of this premeditated Repeal. Basking, as we are at present, in the Sun-shine of Liberty, under the mild Government of our gracious Sovereign, we are too much dazzled with the Lustre of our own enviable Situation to see *thro' the veil*, behind which there lies a Store of poison'd Arrows for the Destruction of this Nation,

Nation, whenever we agree to introduce Dissenters into our Houses of Parliament. And if the Point should ever be warmly *contested* in *their behalf*, by the Members of either House, may the veil, (during the Commotion) “*be rent in twain, from the Top to the Bottom,*” that the deluded Abettors of so bad a *Cause*, may see their *Danger*, before they feel for their *Folly*. But let us, for once, “*Put a Confidence in Princes,*” and the great Leaders of this Nation, for their Exertions on *the Side of Religion*; and let us implore Providence *so* to direct their Counsels, *as* to enable them *still*, to lead on his chosen People “*from Faith to Virtue; from Virtue to Knowledge; from Knowledge to Temperance; from Temperance to PATIENCE;*” And *there* to rest in a lively Hope, that all the different Sects upon Earth may be united in the true Catholic Faith,
and

and become in a short time, “ *One Fold under one Shepherd.*”

Strange would it appear, without some little Consideration, *that*, notwithstanding the Gospel has been graciously dispensed to us from the Fountain of Light and Perfection, *its* Doctrine should still make Divisions amongst us ;—that the receivers of it should still discover Spots upon its Brightness, such as we may discover upon the Suns Surface ;—that it should give rise, at this Day, to Jealousies and Envyings ; and that whilst “ One saith I am of Paul, another shall say I am of Apollos :” It is predestinated that thus it must be. It seems to be necessary for the Support and Maintenance of the Gospel Truth. For, as our blessed Saviour speaks of *Offences*, so may we speak of *Dissentions*, and *Persecutions*—“ It must needs be that they will come,”
not

not only by the necessary Consequences of our own Frailty, and the Chances and Changes of a wicked World, but by the Permission of Providence; who often letteth the Storm fall upon the Head of the Righteous, for *their Trial*, as well as for *his own Glory*.

For "*whom he did foreknow*," (that is) whom he approved as true Believers of his Son, "*Them also he did predestinate to be conformed to the Image of his Son*," (that is) those did he constitute and ordain to be *like his Son*, to *suffer*, (as he did upon the Cross,) and to be Partakers of his Sufferings, by going the same Road as he did, to Glory.

"Moreover, *whom he did predestinate*, (that is) ordain to be conformable to the *Example of his Son*, "*Them also he called*, (to suffer Persecution.

cution.) And whom he calleth, he justifieth" (that is) he strengthens and assists them to persevere in the Obedience of Righteousness, and so they are made more just. "And those who are thus justified, (i. e.) who persevere unto the end, those he glorifieth."

This explanatory Digression may need some Apology.—I have introduced it in this Form, to shew that the Righteous are ordained to suffer for Righteousness, and for a Trial of their Faith; and that they who make an open Profession of their Love to God, and their Loyalty to the King, may be thoroughly proved to be sincere, before they have the Credit of being firm and steady to the *Christian Faith*, as well as to the *present Constitution*.

For the *Language* of an *Enemy*, in
C these

these Points, may be as oratorical and pleasing as that of a Friend. A *Pharisee* may be as loud in his Devotions, as a *true Disciple*. Opportunities may be wanting for our Trial. One may not be an *Achan*, (Joshua 7.) for want of the *babylonish Garment*, and the *Wedge of Gold*. Another may not be a *Judas*, for want of the *thirty Pieces of Silver* being offer'd; and, many may not, like *Peter*, deny Christ, merely for want of the *Question being asked them*.

But when we are put to the *TEST*; when the *Fabrick of Religion* totters under the *Hands of Cruelty and Oppression*; or its *Members* are *biaſſed* by the *mean and dirty Principles of Pride and ſelf Intereſt*; Then to stand forth in Defence of our Constitution, in the Support of our Religion, and to cleave fast unto Christ,

Christ, will prove us to be his *real Friends*, and *true Servants*.

“Tolerantur mali ut probentur boni.”

There is frequently a Toleration of evil Men, that good Men may be manifested to the World. And may the Members of the established Church prove themselves to be these good men, as well as those skilful Husbandmen, who will take every possible Care, that *the Tares* shall not spring up *amongst the Wheat*.

For, is it not a Disgrace to our Nation, in this advanced Age of Christianity, that a Bill should be brought into the ^f House, so diametrically opposite to the Peace of civil Society, as well as dangerous to its *Principal & Bulwark*, the *Protestant Religion*.

C 2

And

^f But when the Bill is presented to the King may he say,
“le Roy S'avisera.”

(^g See Blackstone, Vol. 4. P. 58.)

And may not the Words of our blessed Saviour to Herod, in the 13 Chapter of St. Luke, be applied, *with peculiar Propriety*, to the chief Supporter of the Repeal?

“ Go ye, and tell that Fox, Behold
“ I cast out Devils; and I do Cures
“ to day and tomorrow; and the
third Day, I shall be perfected.”

“ Be astonished, O ye Heavens,
“ at this, and be ye horribly afraid.—
“ for my People have committed
“ two Evils—they have forsaken me
“ the Fountain of living Waters, and
“ have hewed them out *Cisterns*, bro-
“ *ken Cisterns that can hold no Water.*”
Jerem. 2. 12.

How wonderful is it, that men, who pretend to a depth of Understanding, should become as senseless as the very Stones; and merely from the
Prejudices

Prejudices of Party, should make themselves like the Idols of the Ancients "*which have Eyes and see not, and Ears that hear not.*" It is better to commit such Talents to the *Earth*, or to the *secret Repository of a Napkin*; for fear of the open Censure of meaner Abilities, and the dread of that Ridicule, which justly awaits "*the Children of this World*, who are in their Generation, wiser than the Children of Light."

But it is not he who knoweth much, but he who knoweth that *which is useful*, who, in my Opinion, can be accounted wise. And ignorant as I may be myself, I think I am sufficiently wise to know that a false Persuasion will build up in us as strong Resolutions, as a true one; that it has the same Power which the Canonists give the Pope, to make Evil Good, and Vice Virtue; and that what
we

we once abhorred as a mortal Sin, and as a Monster too hideous for our Eyes to behold, Profit and Pleasure (the two great Parasites which so easily beset and bewitch the Soul) may, at length, plead for in our Hearts, and recommend to our Practice. I am very confident, also, that if men would square and form their Lives by the plain and simple Dictates of true Religion, unbiaſſed by the Force of Interest, and unawed by the Threats of Power, they would live in a golden Age, free from those Errors and endless Disputations, which seem to threaten the Repose *of the Age we live in.*

There are, now, I fear, many, too many, who wish “ to walk in “ the Counsels of the Ungodly;— “ to stand in the way of Sinners; and to sit in the Seats of the Scornful.”—And what Peace can be expected

pected from Men of such Principles as these?

Is it not dangerous to unite ourselves to those *who have done and still may do the greatest Violence to the State;—to Men of disagreeing and different Persuasions, who are tied together with their Heads, (like Sampsonsⁱ & Foxes,) looking different Ways?—One behold, is an Anabaptist; another a Brownist; a third a^k Papist; a fourth a Seeker and a fifth a Quaker. —And may not this motly Legion carry those Firebrands about them, which may burn up the Harvest of our Religion and consume the whole Code of our wholesome and well digested Laws?—May it not in a short Time be said of them as *Paterculus* said to Jugurtha and Marius,*

Arma

(i Judges 55. 4.) (k See Blackstone, Vol. 4. P. 55.)

“Arma in iisdem Castris didicere, quæ postea in Contrariis facerent.”—I say it is likely, if the Test Act be repealed, that these opposite Parties, when they have learned the Skill of Arms in the *same Camp*, will practise them in different Ways; and, perhaps, even *one against another*: What strange *Tragi-comedies* would *then* be exhibited upon the Stage of our Senate, by this *necessitous set of Strollers*! To day we should build a Church which, to morrow might be pulled down; and the regular and steady Form of our present Establishment would, in short, put on as many Different Forms, and as many whimsical Shapes as even *Proteus himself*.

Let us, therefore, no longer suffer a mistaken Liberality of mind to be a Plea, nor the ill placed Epithet of *CHARITY*, to be a Motive for us
to

to come into the Schemes of the Dissenters, or prevail upon us even to listen to their pathetic Addresses, however they may be glossed over with *the Promises of Loyalty and Affection*.

“ For *CHARITY* rejoiceth not in Iniquity, but rejoiceth in the Truth.” —It bindeth up our Wounds, but would shudder to make them deeper; nor can it behold, without Horror a Synagogue of Satan, triumphing in the Temple of the Lord.—It cannot behold Superstition in Religion; nor Idolatry in Reverence.

How can it then behold, with the least Degree of Patience, *the great Blasphemer*, and “ *the Disputer of this World?*” What sanguine Hopes can we possibly entertain for the Peace and Security of the Nation, by tolerating the Dissenters farther than
D they

they are tolerated by *the present existing Act of* ^f *Parliament*, when we every Day see the Press blushing at, and being ashamed of the blasphemous Tenets of one of their principal Rabbis.

^g “ Whom hast thou reproached
 “ and blasphemed, and against whom
 “ hast thou exalted thyself and lifted up thine Eyes on high?—Even against the holy *one of Israel*.”

But know vain Scribbler, for a sacred and awful Truth, that “ Who-
 “ soever shall deny Christ *before*
 “ *Men*, him will he also deny before
 “ his Father which is in Heaven.”
 —And consider, I beseech you, that
 “ whosoever speaketh a Word against
 “ the Son of Man, it may be forgiven him : But whosoever speaketh
 a

^f Experiments and Innovations, Lord Bacon observes, in a State, are dangerous Things, (^g Isaiah 37. 23.)

“ a Word against the Holy Ghost,
 “ it shall not be forgiven him, nei-
 “ ther in this World, neither in the
 “ the World to come.”

This haughty Scribe “ sins of ma-
 licious Wickedness : ” For whatever
 his private Sentiments may be with
 respect to the Trinity, he should not
 avow them openly to the World at
 the Hazard of *their* Salvation, who
 are either wicked or weak enough
 to be deluded by his Artifice.—But
 the folly of his Ways, and his Con-
 fidence in Error already make even
 the Turk to smile, and the Jew to
 draw the Veil much nearer to his
 Face.

Unitarian Principles, it is to be
 hoped will never gain much Ground
 in this Country, by the flimsy Ar-
 guments he may have been able to
 frame in their Favour ; for this

stamping Religion with our own Mark, and setting upon it what *Image and Superscription we please*, has done Christianity more harm than all the Persecutions for the Church of Christ.

“ When he speaketh fairly, believe him not : For there are seven “ Abominations in his Heart.” (Prov. 26. 28.)—“ Believe him not,” says Solomon : for whoever he be, who presumes to speak of divine Mysteries, without a proper Commission ; were he *an Elias*, just come out of the *Wilderness* from exercising the greatest Austerities ;—or were he, (as St. Paul says,) “ An Angel from Heaven,” yet would he be no better than a Reprobate and an Apostate, if he should testify that he entertained any Sentiments in his Breast, contrary to *the received Doctrines of the Universal Church.*

“ Si

“ Si occisus pro nomine Christi
 “ fuerit, ab unitate divisus, coronari
 “ in morte non poterit. Alienus est,
 “ profanus est, Hostis est: habere
 “ non potest Deum Patrem, qui
 “ Ecclesiam matrem non habuit.”
 (Cyprianus.)

Let us not herd then, I say, with
 Men of this Persuasion. Let us,
 at least, shew so much Regard to the
 Dignity of our Souls, (formed after
 the Similitude of the Wisdom and
 holiness of God) as not to dishonor
 ourselves by embracing those Novel-
 ties *for Gospel, or true Philosophy,*
 which it shall please every Fool to
 invent and propose for our Disqui-
 sition. “ The wise Man feareth and
 departeth from Evil, but a Fool
 rageth and is confident.” (Prov. 14.
 16.)

The primitive Churches always
 placed *Unity* in the fundamental Ar-
 ticles of Faith, which they strictly
 insisted

insisted upon, as a necessary Condition of Church Fellowship. And if any one openly and resolutely opposed those Articles, he was rejected as a Defenter of the common Faith, and treated as an Alien.—And, (to use the Words of Daille) “ If their
 “ be any who under Colour of the
 “ blessed Name of Christ, subvert his
 “ Doctrine, *Annihilate his Authority*
 “ and our Salvation; it is so far
 “ from being our Duty to *unite* our-
 “ selves to them, that on the contra-
 “ ry we are obliged to part with them:
 “ Because to unite with *them*, were,
 “ in effect, to *disunite* from Christ;
 “ and instead of coming to Salvation,
 “ to fall into eternal Ruin.”

“ Both the Discipline of Christ,
 “ and the Laws of civil Societies,
 “ and even those of Nature itself
 “ permit us to avoid the Commu-
 “ nion of such, as, under any Pre-
 “ tence,

“ tence, Name, or Colour whatever
“ go about to destroy and ruin
“ Christianity.”

And may the Members of our established Church exert every Nerve, in Opposition to the present intended Repeal; and never may there be wanting a Communion of Saints upon Earth, to support the Dignity of the best, and only true Religion in the World.

O Lord, without thee, our Labour will be in vain; and without our Endeavours our Hope will be Presumption; condescend graciously *to be with us* in our Exertions for the Defence of thy Church, and for the Glory of thy Son; for if thou art with us, we are sure to be happy.

Give us a discerning Eye to see thee, and a ready Tongue to confess

fess thee—for thou transcendest all in Dignity, and art the great Shepherd and Bishop of our Souls, to whom we fly for Refuge in all our Afflictions and Sorrows.—Supply us with suitable Comforts;—Strengthen and support us according to our present Needs and Necessities; that we may chearfully bear what we undergo, and gladly accomplish what thou wouldest have done, through Jesus Christ our Lord. Amen.

F I N I S.

oppression, but institutions to preserve the public peace. And we are so far from considering them as "*grievances or common evils*," that we think ourselves warranted, from the experience of more than a century to express our desires that they may be continued in force (or that some *other equivalent obligations* may be substituted in their place) as wise and just provisions for the safety of the state.

IV. That it is no valid objection to these TESTS, that they call in the *sanctions of religion to purposes merely civil*. To secure allegiance to lawful government, certainty to the payment of its Taxes and tributes, and veracity to legal testimony in its courts of judicature, are *purposes merely civil*: and yet they are ALL required and enforced under the *religious sanction of an oath*.

V. That to insist upon *natural* claims to civil offices, is to advance a palpable absurdity: because no member of any society can have any *civil rights*, except such as are conveyed to him by the *laws of that society*.

VI. That as the Dissenters do not suffer, or even alledge that they suffer, any restraints on their *religious liberties*, it is evident that their present design (which indeed some of their leaders openly avow) is *a contest for the possession of the civil offices of the state*. But we conceive that those offices are to be considered only as TRUSTS for the benefit of the state, and therefore that they ought not to be confided to those who testify their *disaffection to the state* by their *aversion to its establishments*.

VII. That although we hold sacred the rights of private conscience, and regard with christian charity those who thro' its dictates *mistakenly* (as we believe) reject

reject the term of our communion ; yet we consider that very plea of conscience as an insuperable objection to their admission into the *civil offices of the state*. For where the separation of any Christians from the established communion is made, *because the terms of that communion are held to be sinful*, such separatists would not be justifiable, on any consistent principles, if they did not exert all the power and authority which the possession of civil offices might confer, in order to substitute *their own tenets and terms of communion in the place of those of the establishment* : in which, however, they could not succeed, but by the destruction of our present constitution in church and state.

VIII. That for these reasons and considerations, as it is our earnest desire on the one hand, that they who dissent from the established worship should enjoy a COMPLETE TOLERATION *in the offices of religion* ; so it is equally our wish on the other hand, that they may be *excluded from the civil offices of the state* ; it being our humble, yet firm and decided opinion, that, as a good government cannot give them too much ease, so a wise government cannot trust them with too little power.

IX. That copies of these resolutions be sent by the chairman to all the representatives of the counties and boroughs within this archdeaconry ; and that they be published in the London, Chester, Liverpool, and Manchester papers.

X. That the thanks of this meeting be given to those upright members of the present House of Commons, who have *twice* resisted this improper claim ; and that they be requested to continue their virtuous exertions to the total defeat of this *third* attempt

tempt, *made in the same session*, to overturn those bulwarks which secure our civil and religious liberties.

GEORGE TRAVIS, *Chairman*.

On whose quitting the chair, it was unanimously resolved,

XI. That the thanks of the clergy of this arch-deaconry, be given to the Dean and chapter of Chester, for their care in calling this meeting; and particularly to the chairman, for his zeal and ability in conducting the business of the day.

George Cotton, Dean of Chester

Richard Jackson,

Thomas Mostyn,

John Briggs,

Thomas Ward,

Thomas Pearce,

George Travis,

} Prebendaries of Chester

A.

Richard Asheton, Warden of the Collegiate Church, Manchester

Richard Ashton, Fellow of the same church

Thomas Aynscough, Fellow of the same church

Randal Andrews, Vicar of Ormskirk

Samuel Aldersey, Banbury

Joseph Airey, Hale

A. Ashworth, St. John's, Manchester

Henry Ainsworth, Birch

T. Armitstead, Church-kirk

Joseph Atkinson, Todmorden

R. Ashton, Skelmersdale

Thomas Alcock, Runcorn

B.

Thomas Broughton, Baronet, Doddington

Thomas Baldwin, Vicar of Leyland

Thomas

Thomas Baldwin, Vicar of Whalley
John Baldwin, Vicar of Bowden
Rigbye Baldwin, St. Martin's, Chester
John Baldwin, Leyland
James Bayley, Fellow of the Collegiate Church,
Manchester
Cornelius Bayley, St. James's, Manchester
Thomas Blundell, St. George's, Liverpool
Thomas Broadhurst, St. Oswald's, Chester
Thomas Blackburne, Thelwall
Thomas Bentham, St. Peter's, Stockport
Henry Barton, St. Paul's, Liverpool
R. Barton, Little Hoole
J. Barton, Penwortham
George Briggs, Rector of Wallasea
Thomas Bancroft, Chester
Thomas Bellas, Rochdale
L. Bellas, Wilmslow
Henry Binfield, Liverpool
R. Barker, Lowton
Thomas Burroughs, Goostrey
Samuel Buckley, Rainow
William Blomeley, Forest
R. Banister, Holland
Thomas Borrowdale, Warrington
William Bowness, Stockport
John Barnes, Huyton
John Braithwaite, Wigan
Richard Berry, Royton
John Beckett, Lees
Joseph Brookes, Chorlton
Daniel Birkett, Leigh
J. Bailey, Audlem
George Barbor, Disley

George

George Birch, Great Budworth

C.

Randal Crewe, Rector of Hawarden

Offley Crewe, Rector of Astbury

Charles Crewe, Rector of Warmingham

Rowland Chambre, Rector of Thornton

Thomas Cripps, Rector of Cheadle

Ralph Carr, Rector of Alderley

Richard Carr, Billinge

John Clowes, St. John's Manchester

John Clowes, Salford

John Crookhall, Rector of Woodchurch

Thomas Crane, St. Olave's, Chester

H. Cunliffe, Ardwick

John Cawley, Aldford

Richard Carter, Neston

J. Croudson, Wigan

John Casson, Garston

Oliver Cooper, Chorley

J. Clayton, Meols

D.

Thomas Dickenson, Vicar of Travin

Thomas Dannett, Rector of Liverpool

John Darby, Hollinwood

Robert Dean, Chorley

Samuel Dean Blackburn

Thomas Davies, Farndon

Edward Davies, Worthenbury

Richard Dewhurst, Coppul

E.

F. H. Egerton, Rector of Marbury

Charles Ethelston, St. Paul's Manchester

Joseph Eaton, St. Michael's, Chester

Zachariah Ellis, Overton

Thomas

Thomas Exton, Tockholes

F.

Guy Fairfax, Rector of Wigan

Richard Formby, St. John's, Liverpool

Thomas Foxley, Rector of Radcliffe

William Finch, St. Helen's

Thomas Foldes, Walmfley

Thomas Fawcett, Oldham

John Fawell, Wigan

J. Fisher, Rivington

G.

Maurice Griffith, Fellow of the Collegiate Church,
Manchester

Jeremiah Gilpin, Vicar of Bolton

Griffith Gardner,, Backford

James Glazebrook, Latchford

John Gibson, Wigan

James Greenwood, Oldham

Hugh Grimshaw, Oldham

Cuthbert Gaskarth, Peel

Thomas Gatley, Marton

Richard Guest, Eccles

John Garton, Newton

H.

Richard Hind, Vicar of Rochdale

Reginald Heber, Rector of Malpas

Henry Heathcote, Rector of Walton

Henry Heathcote, jun. Vicar of Walton

Robert Hill, Rector of St. Mary's Chester

George Hodson, Rector of Liverpool

John Holdsworth, Rector of Mobberley

Thomas Hunter, Vicar of Waverham

James Hartley, Vicar of Leigh

Peter Halsted, Rector of Grappenhall

Joseph Harrison, Overton

Samuel Hall, St. Ann's, Manchester

Francis

Francis Hodgson, Little Bolton
William Hockenhull, Lymme
Joseph Hordern, Prestwich
James Hargreaves, Bury
John Hartley, Colne
Thomas Heyes, West Houghton
Thomas Hodges, Church-holme

I.

William Inge, Rector of Brereton
Henry Ingles, Macclesfield

J.

R. P. Johnson, Rector of Ashton-on-Mersey
Croxtan Johnson, Rector of Wilmslow
Jonathan Johnson, Hargreave
Samuel Johnson, Horwich
Thomas Jeffs, Little Leigh
William Jackson, Stockport
H. Jackson, Gorton
W. Jon, Cross Stone
Lloyd Jones, Bangor
Thomas Jennings, Poynton

K.

Philip Kitching, St. Thomas's, Liverpool
William Kirkby, Handley
William Kendal, Downham
John Kent, Haslingden
Roger Kent, Minshull
R. Kinder, Mottram

L.

Frederick Lloyd, Rector of Bangor
James Lyon, Rector of Prestwich
Oswald Leycester, Vicar of Knutsford
Edmund Lally, Vicar of Whitegate
Robert Latham, Vicar of Dean

Edward

Edward Lloyd, Sankey
Richard Loxam, Liverpool
John Lowe, Winwick
Thomas Lowe, Atherton
G. H. Larden, St. Oswald's, Chester
Thomas Langhorn, Unsworth
R. Litter, Witton
Richard Longford, Heywood
Egerton Leigh, Archdeacon of Salop, Lymm.

M.

Henry Master, Rector of Croston
Charles Mytton, Rector of Eccleston
Francis Meeke, Rector of Coppenhall
William Morgan, Rector of Wistaston
Thomas Maddock, Rector of Trinity, Chester
Thomas Mawdesley, Chester
John Mawdesley, North-Meols
George Monk, Liverpool
Thomas Moss, Farnworth
James Mashiter, Shaw
Thomas Massey, Marbury
Glover Moore, Halsall
Thomas Myddleton, Samlesbury

N.

William Nelson, Rector of St. Bridget's, Chester
John Newton, Newton-heath
Thomas Newton, Ashton
William Naylor, Altcar

O.

Edward Owen, Rector of Warrington
Humphrey Owen, St. Mary's, Manchester
Philip Oliver, Bruera
George Okell, Lymm
Richard Ortt, Radcliffe

Amos

Amos Ogden, Turton

P.

Philip Puleston, Rector of Worthenbury

John Parker, Aftle

Richard Perryn, Rector of Standish

Charles Prescott, Rector of Stockport

Joseph Powell, Vicar of Middlewich

John Prince, Rector of Thurstaston

John Prince, Burton-wood

Thomas Porter, Northenden

James Pedley, Pendleton

George Pownall, Warmingham

Richard Prescott, Holland

Richard Parsons, Dodsleston

R.

John Rigbye, Rector of North Meols

Richard Rothwell, Rector of Sephton

R. H. Roughsedge, St. George's, Liverpool

Samuel Renshaw, St. George's, Liverpool

John Radenhurst, Rector of Haswell

William Richardson, Vicar of St. John's, Chester

Stephen Reay, Shotwick

Isaac Riley, Waverton

S.

John Swinnerton, Vicar of Wibunbury

Rowland Sandford, Rector of St. Ann's, Manchester

Thomas Starkie, Vicar of Blackburn

R. L. Salmon, Vicar of Sandbach

H. Salmon, Burleydam

Samuel Sewell, Vicar of Prescot

John Smith, Rector of Namptwich

Thomas Smith, Tarvin

David Simpson, Macclesfield

John Smyth, St. Ann's Liverpool

John

John Shewell, Liverpool
William Shewell, Woodchurch
James Sugden, Ringley
John Shaw Rochdale
Joseph Satterthwaite, Over
John Sneyd, Capesthorpe
Joseph Sharpe, Macclesfield
John Sutcliffe, Ashworth
Matthew Sedgewick, Mofsley
J. Shorrock, Newchurch

T.

Thomas Townson, Rector of Malpas
George Taylor, Rector of Aldford
John Tickell, Rector of Gawsworth
Edward Thelwall, Haslingden
William Thompson, Prescot
Henry Tatlock, West-Derby
John Trimble, Halton
Edward Taylor, Saddleworth

U.

Henry Unsworth, St. John's, Bury
George Vanbrugh, Rector of Aughton

W.

Henry Offley Wright, Mottram
Thomas Whitehead, Rector of Eccleston
Matthew Worthington, Vicar of Childwall
John Watson, Vicar of Prestbury
Thomas Wilson, Clithero
William Wilson, Darwen
William Wise, St. James's, Liverpool
James Winfield, St. Bridget's, Chester
C. A. Wighton, Holt
Thomas Webster, Stoke
Thomas Watts, Burton

Evan

Evan Watkin, Barrow
Samuel Williamfon, Congleton
Thomas Williamfon, Little Budworth
Thomas Whitaker, Ringley
Richard Walker, Tattenhall
John Wright, Walton
Borlace Willock, Harwood
Miles Wrigley, Dob-cross

F I N I S,

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